

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“The Gospel of Jesus Christ, properly taught and understood, inculcates broadness, force, and power. It makes intellectually broad and valiant men. It gives to men good, sound judgment in affairs temporal as well as spiritual.”—JOSEPH F. SMITH.

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THE NEED OF SACRIFICE AND SAVING

PRESIDENT CHARLES W. NIBLEY

IT IS a great responsibility, my brethren and sisters, to stand before a congregation like this, and I feel the need of your faith, your sympathy, and your prayers, for of myself I am not able to enlighten your minds; but if the Lord will favour us, and will favour me with the power of His Spirit, then by that power the mind is enlightened.

I bear witness to the truth of that which has been delivered by President Ivins. We believe literally and truly in the resurrection from the dead. It is taught in our books of scripture—the Book of Mormon and the Doctrine and Covenants, as well as the Bible. So we have good ground for our belief with respect to that.

The world has fallen on strange times. The times are out of joint. Troubles have been ere now, and many of them, in the history of the world. But history gives us no example of anything like the world-wide troublesome conditions that prevail at this very day. There is perplexity of nations. And it is in fulfilment of the word of the Lord. The Elders of this Church, for a hundred years, have been preaching this Gospel, from the Bible, from the Book of Mormon, from the revelations given through the Prophet Joseph Smith, and proclaiming that the time of the end is nigh at hand, that the Saviour of the world, our Redeemer, would come again.

I, myself, sixty-two years ago this summer, went from this city as a young missionary, twenty years of age, to proclaim this very doctrine, bearing witness that the Book of Mormon was true, and

that Joseph Smith was in very deed a prophet, raised up to warn the world in this last dispensation—the dispensation of the fulness of times. Of course, many times we were not listened to, even with tolerance. We were ridiculed, decried; contumely heaped upon us. Nevertheless, the Elders persevered, knowing of a certainty that what they went forth to preach was true, was revealed from heaven. They were converted by the same spirit that Peter said converted the Apostles. The Saviour asked the Apostles :

Whom do men say that I the Son of man am ?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am ?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

What rock? The rock of revelation. And by the spirit and power of revelation, the spirit and power of the Holy Ghost, the Lord has made us to know and understand in this day that this is indeed and of a truth the work of the Lord.

BLESSINGS OF SAINTS DURING TROUBLOUS TIMES

This American nation is going through a series of troubles. All is not well with us by a long way. I do not think we are as badly off in these mountain valleys as people are in many other parts of the United States. I think there is a little more of a feeling of safety right here than I can find anywhere else in the country. At least I feel it so, and I believe many others do.

Certainly, a very large proportion of our community has been kept steadily at work, and their wages have not been reduced. Among these could be mentioned all of the federal employes in the state, including all postoffice employes and mail carriers. And there has been a considerable proportion of our people employed by the state, by the different counties, and by the different municipalities. Also, a very large number of school teachers throughout the state and employes in hundreds of different companies, large and small, have remained unchanged. And the same with all Church employes in offices, schools and temples.

All these taken together would probably amount to one hundred thousand men and women drawing the same salaries that they were paid in 1928-1929. Now the government's bulletin states that prices are thirty-two per cent. lower than they were in 1928. That means then that these people, instead of having their wages reduced, have had in effect an increase of wages of thirty per

cent., or better. So taken all together, Utah is not in such a bad fix, after all.

But the country as a whole is going through a period of trouble and distress.

As I have told you, we young Elders preached that this was the dispensation of the fulness of times—the last dispensation; that there would be no other following this dispensation of the Gospel. The Lord has given notice that these are the last times, and the people must be warned. “Go ye into all the world and preach the gospel to every creature,” and so forth. We have been trying to do that faithfully.

THE LAST DAYS

Among other things, in warning the people, we have quoted—many of our Elders have done—from the eighty-eighth Section of the Doctrine and Covenants, beginning with the eighty-eighth verse:

And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

These are among the warnings that were given and have been given with the preaching of the Gospel. I myself have felt: “O, well, it is true; I know it will come to pass; but it will not come in my time; I am not likely to be troubled with it.” Well, the last few weeks, the last few months, the last year, the world has witnessed what it has never witnessed before in its history. So many of these calamities that this revelation calls our attention to, have come upon the children of men, and fear begins to enter into the hearts of the people.

I do not think it is a good thing to frighten people. I do not preach this doctrine in this way. I only call attention to these truths, for they are true—these prophecies are true. More and more will these things occur in our history, as time goes on. For the Lord's work will be accomplished, and He will accomplish it in His own way.

Meanwhile it is our work to build up the Church and kingdom of God, to preach the Gospel. I said last evening in the Priesthood meeting: “What a dirth there is for missionaries to preach this Gospel!” Do you know there is a famine in the land, you Elders of Israel, bishops, presidents? Positively there is a famine in the land, “not a famine of bread, nor a thirst for water, but

of hearing the words of the Lord." You presidents of missions and others testify of it. People are hungering for the word of God. A perfect famine exists, and this Church is the agency by which that can be supplied, and the only agency in all the world that can supply it. We are somewhat derelict in our duty in respect to this matter. There is no use mincing words, brethren and sisters. You sisters can do much to encourage the brethren, and you do. I think you are better than the men are, more faithful. The splendid work that these sisters do in the Relief Society, Sister Robison and her helpers, Sister Fox and her helpers, Sister Anderson and hers—the great work they are doing in helping along these matters is worthy of all praise. And sisters, you can say to your husbands, your brothers, your sons: "We can spare a missionary. We can sacrifice that much for the Church."

SACRIFICE AND SAVING NECESSARY

I have begun to think lately that there is not a sufficient spirit of sacrifice among us. There are two things that we have lost lately—sacrifice and saving. We do not know how to save a dollar now, to put away a dollar for a rainy day. Not one family in a dozen thinks of it. They will tell you: "O, we do not have enough to live on as it is." The wife or the daughter will say: "Why, we have not any money to spare. I have not had a new dress for so and so, and so and so."

Senator Smoot told us the other day that of all the nations of the earth, the one that suffered the most in blood and treasure in the great war—France—is the most prosperous nation in all the world to-day. And why are they prosperous? I will tell you in two words: they work and save. We will not be prosperous, and no other people will be prosperous, only upon those conditions. We have lost the idea of saving. I know many families, in fact most that I do know—their children see more picture shows in a month than I ever saw—well of course we did not have picture shows in my day. They have money to spend to fill these picture shows. I do when I am dragged into one by some of my children, and I try to laugh and enjoy it, and sometimes I do get a laugh out of it. But, O, there is so much trash in it all. And yet these places are full every day. They are full to-day, you will find if any of you should go there. I hope you will not go and spend your money so foolishly. But we fill these picture houses. If you were to say to the mother of those children that must see everything that comes to town: "Why not practice a little self-denial and have these children do without a picture show; save that money, and put their names on the tithing record," she would very likely reply, "O heavens, would you want to stop the children from going to a picture show, a little thing like that?" So I repeat, we have lost the forcefulness of these two words—sacrifice and saving.

I believe with all my heart that this Gospel of ours, this Church of Jesus Christ of Latter-day Saints, this Priesthood of the Son of God that has been conferred upon us, is worth everything. I ought to be ready to sacrifice everything for it. I covenant in my prayers time and time again to "dedicate all unto thee." Yet the words are meaningless, if I am not ready to say: "I will go on a mission; glad to go; glad to sacrifice for the work." The children would not be able to see so many picture shows, but they will be just as good children, let me tell you, just as able, and I believe more so, because a lot of what we call education is not very good education. I would rather have faith implanted into the hearts of children, faith in this work, a true testimony of the Gospel, than mere intellectuality. Do not misunderstand me. I am in favour of education. I believe in it. If there is any people in the world who have proved they are in favour of education, the Latter-day Saints have proved it by the millions of dollars that they have poured out for education. I wish we had educated men with degrees everywhere—if only they would retain their faith as they get their degrees. For this faith is worth more than degrees. That is the point I would like to send home.

O God, increase our faith, and give us faith enough, power enough that we may be able to sacrifice, and in order to make sacrifice that we will save dollar by dollar first and then be ready and willing to say: "Here it is. I am going to spend it for the upbuilding of the kingdom of God."

WE HAVE BEEN CALLED TO RELIEVE SPIRITUAL FAMINE

There is a famine in the land, again I say, not for bread, but for the word of God, and the responsibility, my bother, my sister, rests on you and me and all of us to supply this want, this extreme need.

That the Lord will give us faith and persistence and courage; that He will stay the powers of evil from us; that we may be kept as in the hollow of His hand; that all things may be overruled for the good of them who serve Him and keep His commandments, is my most humble and earnest prayer.

God bless you, my brethren and sisters. You are the best there are, after all is said and done. You are the salt of the earth, because you and your fathers and mothers have sacrificed. They knew what the word meant and they followed it, and they lived through it. My parents did, far more than I have had to do, but they did it, and that is why I am here, because of their help and their example.

Now, derelict as we may be in some things, we are the chosen of the Lord. You bishops and counselors, you presidents of stakes, presidents of missions, great responsibilities rest upon you. You are called of God, brethren, and sisters likewise, called in the same way, by the same power. Let us honour that call. Let us be

faithful. Let us resolve anew, here and now, that we will, God helping us, keep His commandments. And we will sacrifice, and we will save our means, and be prudent and frugal and wise in all things.

I humbly pray that His blessings may be with us to this end, through Jesus Christ. Amen.—Address delivered at the One Hundred and First Annual Conference of the Church, in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, April 5th, 1931.

AN ANSWER TO PRAYER

ELDER WILLIAM M. FAULDS

I AM GRATEFUL to my Father in heaven for the privilege of living in these latter days when the Gospel is on earth in its fullness, and for being a partaker of it. My mother gave me two things which are essential for my salvation; she gave me life and the Gospel of Jesus Christ. One does not really appreciate mother and the things that she does until she is gone.

After living in the North of Scotland where I spent my boyhood days along with my brothers and sister, I decided to visit my mother, who was living in Glasgow at that time. Mother told me one day that she had two ministers from America coming to her house, and that they were holding meetings twice a week, on Sunday and Wednesday nights.

I was somewhat of a religious nature, but on going to various churches, I could not find anything to fully satisfy my religious longings. It seemed that the churches were cold and did not have the Spirit of God with them. I told mother that I really did not want anything to do with these American missionaries, whom I found to be "Mormons," which seemed to be worse than ever. I always managed to have an engagement with my companions to avoid these ministers.

One Wednesday night, more for curiosity than anything else, I stayed home just to find out what they were preaching. I will never forget the words that fell from the lips of one Elder as he explained the principles of the Gospel. It seemed so simple and plain that I absorbed every word that fell from his lips. I longed for Sunday to come, so that I could hear more of the Gospel. The more I heard, the more I wanted, until at last I realized that "Mormonism" was true. I longed for the day when I would be baptized and take upon myself the name of Christ.

My education was somewhat poor, and I had to labour away the best I could until kind Providence opened up the way for me to emigrate to America, and there join the body of the Saints. I had a desire in my heart to return to my native country in due

time, and be a missionary, that I might have the privilege of preaching the Gospel to my fellow countrymen.

As time went on, I took an active interest in the Church work. I entered the Temple of the Lord with one who would share my burdens, cares and happiness throughout all eternity.

Our happy days seemed to turn into disappointments, for I became very sick and the hospital was my home for a long time. Tuberculosis was my trouble. Although I had the best physicians, nothing could be done for me, and my life was thought to be ending.

I did not give up hope, for I remembered that the Priesthood of God was in our midst, and the gifts of the Gospel were in the Church to-day, just as at the time of Christ. I was administered to by the servants of the Lord, and with the help and faith of my good wife, I trusted in the prayers offered up in my behalf.

When everything was done that human power could do—and it seemed that I must go down into the valley of the shadow of death—I uttered a prayer to my Heavenly Father: "Father, give me one more chance, that I might live and go into the nations of the world to preach the Everlasting Gospel; after that, you can do anything you want with me."

As time went on, I gradually recovered and returned to my home, with a determination that I was going to get better and enjoy life. I always had faith that God was going to heal me from the disease of which I was a victim. I realized that to accomplish this, I should be prayerful, put my implicit trust in Him, and live up to the covenants I had made with Him.

On Tuesdays, the Temple was open for the administration to the sick. I went down to the Temple each Tuesday morning to have the servants of the Lord administer to me, that I might be comforted and help keep the faith that I had in God. Before leaving the house, I always went into my bedroom and, upon my knees in humble supplication to my Father in heaven, poured out my soul to Him that I should be restored to my desired health and strength. I will never forget one morning that I prayed to Him like a young man pleading with his earthly father for something. I pleaded with my Heavenly Father that I should be made whole, that my greatest desire in this life was to go into the mission field and preach the Gospel to those in darkness.

I went down to the Temple that beautiful morning, and was told by those administering to me, that I should be made whole, that I should go into the nations of the world, preaching the Everlasting Gospel. I felt, while in the Temple that morning, that I was standing in the very presence of God. I cannot describe the feeling that came over me.

(Continued on page 330)

THURSDAY, MAY 21, 1931

EDITORIAL

CONCLUSIONS

THE Bible is the word of God. Millions so accept it. The Bible contains the Gospel, the plan of salvation, and was originally the basis of one religion. But now there are several hundred faiths and creeds, all claiming foundation on the word of God, yet with conflicting doctrines.

One wonders how these conflicts occur. One reason is this: Many of these sects select a handful of scriptural passages at random, and from these, draw conclusions, regardless of whether or not they are in harmony with the remainder of the Bible.

As an example: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2: 8-9.) From these two passages, many hastily conclude that repentance and baptism by water and by the spirit are not essential to salvation, but only faith in the Lord Jesus Christ, merely confessing His name.

If, in any field of truth, conclusions are drawn from one, two or more facts, which are entirely out of harmony with other facts or truths in the same field, or in other fields of truth, then those conclusions must be false, and should be discarded as worthless. Such is true regarding religion.

The conclusion that faith alone will secure salvation is wholly out of harmony with the entire message of the New Testament. It nullifies the work of the Baptist; makes false prophets out of all the Apostles, especially Peter who said on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" also of James who said, "But wilt thou know, O vain man, that faith without works is dead?" This conclusion also makes Christ untruthful when He justified His own baptism at the hands of John as being necessary to fulfil all righteousness, and when He told Nicodemus that "Except a man be born of water and of spirit, he cannot enter into the kingdom of God."

The entire context of scripture must be understood, or one is easily misled. The quotation from John, written to members of the Church in that day, who had repented and been baptized and received the Holy Ghost, is preceded by these words: "If we

walk in the light, as he (God) is in the light, we have fellowship one with another," then is said, "and the blood of Jesus Christ his Son cleanseth us from all sin." It is perfectly plain. Through walking in the light, that is, through obedience to divine commands and principles, "the blood of Jesus Christ his Son cleanseth us from all sin."

Regarding the quotation from Ephesians, it is true that salvation is the gift of God. We do not have the power within ourselves to save ourselves. But whom will God save in His kingdom? The following words precede the quotation from Ephesians: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is clear that God expects us to obey. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Those who love God will be saved in His kingdom.

Latter-day Saints, believing all that God has revealed and all that He does now reveal, accept all truth as the foundation of their religious faith. Their teachings and conclusions are formed under the influence of the Holy Ghost, one of whose duties is to lead us to all truth, always with the entire plan of salvation before them. Consequently, all they believe is in harmony with the Bible and all other truths, regardless of where they be found. Only such a foundation is a safe one.

WILLIAM D. CALLISTER

AN APPOINTMENT

TO FILL the vacancies caused by the demise of Elder Rey L. Pratt, the First Presidency, on April 23rd, 1931, appointed Elder Antoine Ridgeway Ivins junior member of the First Seven Presidents of Seventies and President of the Mexican Mission.

Elder Ivins, a son of President Anthony W. Ivins, is well suited for both appointments. Shortly after his birth at St. George in Southern Utah forty-nine years ago, he moved to Mexico with his parents; was raised among the Mexican people, learning their language and becoming thoroughly familiar with their customs and peculiarities. Brother Ivins graduated from the Juarez Academy, which is operated by the Church, attended the School of Jurisprudence at Mexico City, studied law at Ann Arbor, Michigan, and obtained a Bachelor of Arts degree at the University of Utah in Engineering.

Since his early youth, Elder Ivins has been an active worker in Church organizations. Like many members of the Church who have received high scholastic training, his faith in the Almighty and the Gospel has not been undermined by worldly knowledge.

Elder Ivins, since 1921, has been manager of the Laie Sugar Plantation, located in the Hawaiian Islands, owned and operated by the Church.

The following is taken from the *Deseret News* of April 23rd :

The choice of Elder Ivins as one of the First Seven Presidents of Seventies, brings to that council another man who has demonstrated his worth through a life time of fidelity to, and sincere activity in the Church.

AN ANSWER TO PRAYER

(Concluded from page 327)

I went home, my heart full of hope that some day I should be made whole, that God had heard my prayers, and that I would preach the Gospel as a missionary. I again went into my bedroom and thanked God for the blessing and promise. Each night, I asked Him to hasten the day when I should be called to go on a mission, that I might be able to give others the joy that comes to one who obeys the commandments of the Lord.

I received a call from the Presidency of the Church to be a special missionary in the Ensign Stake, to preach the Gospel to those who are not of our faith with some of my companions of the Ensign Ward. After labouring nights for two years, I was honourably released. I wondered if this was the mission promised by the Lord, inasmuch as the people among whom I laboured were from all parts of the world. But my mind was not at rest; I felt there would be a still greater call, in fulfilment of the promise.

Later, I received another call from the authorities of the Church, this time to labour in the Church offices, card indexing the Temple records, which mission I greatly enjoyed, and received an honourable release when the work was completed. Still later, Sister Faulds and I were found worthy and accepted the opportunity of officiating in the House of the Lord, for a period of two years.

I can see now that the Lord was preparing me for the great mission that He promised me when blessed in His Temple.

In December, 1928, I received the call to go into the nations of the earth to preach the Gospel. My heart was thrilled with joy, for I knew that the time had come for me to cry repentance to the children of men, and to bring the Gospel to those who were in darkness. My greatest ambition had come at last. I looked forward for the time when I should arrive in the north of Scotland and find some of my people, and my friends with whom I used to associate.

I arrived at Southampton on March 16th, 1929, and was immediately assigned to labour in the London District, where I made

many friends. After labouring there for seven months, I was transferred to the Scottish District.

Labouring among the Scotch people is one of the finest missions in the world, for I have found them to be very sincere, true to the faith, and willing always to share their food and shelter with the servants of the Lord.

When the Mission President gave me instructions to open our summer campaign work in Inverness, I felt that my prayers were again answered, and longed to see my people and hear what they would say at my being a "Mormon" missionary.

I arrived at Inverness on July 20th, 1930. I had a desire to visit the little village where I spent my boyhood days. As I approached the village, which consisted of about twenty houses, I felt a heavenly feeling, and upon reaching there, bent my head in reverence, uttering a prayer to my Heavenly Father for the privilege of returning. I also prayed that the inhabitants might accept the Gospel.

I noticed a lady, whom I immediately recognized, and spoke to her, introducing myself. She recognized the name, and invited me into the house, where I met some of my boyhood chums. After a few minutes of conversation, I told them of my mission. As I did not have much time, I left to catch the ferry boat and promised to return again. I also met several other people whom I knew as a lad, telling them of my mission and that I had a glorious message for them.

I had a desire to look up a schoolmate of mine, that I might bring the Gospel to him also. I was called to Birmingham to attend an important meeting, and on my return to Glasgow, was informed by an Elder who had been transferred there from Inverness, that a man having the same name as my schoolmate was looking for me. It happened that he had read the announcement of the "Mormons" being in Inverness, and that a Mr. Faulds, who had grown up there, was amongst them.

After securing the address of this man, my companion and I visited him, and to my delight, it was my school chum. We talked over school days for a while. When the opportunity came, I told him that I was a minister of God who had come to the north of Scotland with a message of love and good will.

The mind of my chum had been contaminated with atrocious and lying tales that exist in the world about the Latter-day Saints. He related some of the things he had heard. I explained the truth to him, telling him the fruits of "Mormonism." I then set out to explain the principles of the Gospel to him in a way that would be easy to understand, just as it had been given to me when I first heard the truth. He asked many questions, which I answered. I presented him with a Book of Mormon and other literature.

On my next visit to my friend's home, he told me that he could

not sleep the first night after my visit, he had been so impressed with my message. During the few hours that he dozed away, he said he had a dream in which he saw his wife coming up out of the water with her clothes all wet.

My friend told me that the Gospel I preached to him seemed beautiful and so simple, and he wondered why other ministers did not explain it as I did. Although he had not heard the fundamental principles before, he said he knew they were true, for they were the same as Christ taught when He was on earth. He, his wife, and his daughter were at our street meetings, and seemed to grasp all that was said by the missionaries.

I met another school chum who lived in Inverness. He also was very interested in the Gospel, and always attended our street meetings, believing the doctrines we taught were true.

I returned to the little village of Charleston where I was reared, gave each one in the village a Book of Mormon and other literature, promising to return again and explain to them any question that might arise in their minds concerning "Mormonism." I found that during my absence, ministers had been very busy telling the people of that village all manner of evil and untrue stories about the "Mormon" people, stating that the Book of Mormon was our Bible, and that Salt Lake City was a place where the people violated the laws of the country.

I have enjoyed my labours in the place where I spent my boyhood days, and am thankful to my Father in heaven for the privilege of bringing the Gospel to the people whom I love. My testimony is that I know God hears and answers prayers, if only we are faithful to the commandments He has given us. I know that God lives and that Jesus Christ is His Son, and that He is the Saviour of the world and the Redeemer of mankind, and that Joseph Smith was a prophet of the living God.

TITHING

ANTHONY T. R. BURGESS, LONDON DISTRICT

TITHING means a tenth, no more, no less. It is God's law of revenue. As members of the Church of Jesus Christ, we are expected to pay one-tenth of our income to help build up the kingdom of God.

In a revelation given to the Prophet Joseph Smith concerning tithing, found in Section 119 of the Doctrine and Covenants, no doubt is left as to its meaning. The law of tithing is older than Israel itself. Many comments relating to it can be found in both the Old and New Testaments.

After all, it is only fair, considering that the earth and its fulness belong to the Lord, that we, as Latter-day Saints, should

pay our Heavenly Landlord what we owe Him and His work, in recognition of the many blessings we receive from the earth. A man who earns a big sum, and a man who earns a small sum, are both expected to pay exactly one-tenth. One who has no income is expected to pay nothing. A person who does not pay an honest tithe shows his lack of faith, for if he does not obey the commandments of God, He cannot love God.

The revelation that sets forth the law of tithing and the blessings promised faithful observers, also mentions that non-tithe-payers "shall not be found worthy to abide among you." By a faithful observance to this great law, we bear witness to the Lord and His angels that we are faithful in our earthly stewardship.

Tithing is one of the most important laws governing the Church of Christ for the advancement of the Church itself and its members. Therefore, let every member who has an income be an honest tithepayer.

LIVERPOOL DISTRICT CONFERENCE

THE Spring Conference sessions of the Liverpool District were held on Sunday, May 10th, in the Co-operative Hall, Wigan. The meetings were well attended by members, friends and strangers from all the Branches in the District.

The Sacrament was administered at the morning session. Following, representatives of the Bee-Hive, M Men, Relief Society, Sunday School and Priesthood organizations, in song and speech, explained various phases of Church educational methods.

District President Gordon B. Taylor gave a report of the District activities for the past six months at the afternoon meeting, and urged the Saints to live the temporal laws of the Gospel. The General Authorities of the Church, the officers of the Mission and District were sustained. Three of the traveling Elders addressed the audience on Gospel themes. As it was Mother's Day, President and Sister A. William Lund spoke on motherhood, and the sacrifices of Latter-day Saint mothers in encouraging missionary work, and the hardships they have endured for the faith.

The third and last meeting, the largest of the day, enjoyed the remarks of three more missionaries, who bore witness to the Restoration. President Lund, the main speaker, explained away the objections raised to the validity of the Book of Mormon, compared its teachings with those of the Bible, and testified to its truth.

The Conference attendance included: President and Sister A. William Lund, and Elder G. Dwight Wakefield, of the British Mission Office; Elders William D. Callister and A. Edward Anderson, Jr., of the European Mission Office; President Gordon B. Taylor, and Elders Arnold Dee White, Charles E. Shirley,

Wayne H. Nielson, Paul B. Larsen, William L. Stephens, Hyrum W. Eckersley, Clifford L. Ashton, Leon Whiting, John F. Hawkins, Marlow V. Wootton, James E. Ball, Franklin J. Bradshaw and Walter Burke Jones, all of the Liverpool District; Elders E. Arnold Goff and O. Sherwin Webb, of the Birmingham District; Elders Elwood A. Gee and Noel T. Stoddard, of the Leeds District; Elder Otto Done, of the Manchester District; and Elder William Chaston, of the Norwich District.

On Saturday evening preceding Conference, Elder G. Dwight Wakefield gave an interesting illustrated lecture in the Co-operative Hall, enjoyed by a good attendance of members and friends.

ELDER GORDON B. TAYLOR, District President.

FROM THE MISSION FIELD

Branch Conferences: Of the Stroud Branch, Bristol District, held on April 19th. The conference program centered around "Revelation—Past, Present and Future." President Glenn N. Hart, and Elders Frank S. Naylor and H. Vernon Clegg were the missionaries present.

Of the Holloway Branch, London District, held on April 12th. The spirit of the meetings was thoroughly enjoyed by a good attendance. President Owen M. Wilson, and Elders Myrthus W. Evans, Gordon L. Allen, Wendell B. Price and Martin R. Braithwaite attended.

Of the South London Branch, London District, held on April 19th. An interesting program, forecasting the second century of the restored Church of Christ, was enjoyed by a large number of Saints and friends. The following missionaries were present: President Owen M. Wilson, and Elders Myrthus W. Evans, Gordon L. Allen, Harold E. Dean and Frank J. Mozley.

Of the Gravesend Branch, London District, held on May 3rd. A good representation of the members of the Branch was present, in addition to the following traveling Elders: President Owen M. Wilson, and Elders Myrthus W. Evans and Paul H. Morton.

Of the Gateshead Branch, Newcastle District, held on April 19th. "Revelation" was the theme of the Conference program, portrayed by the Sunday School children at the morning session. An attendance of seventy-three was noted, many of whom were non-members. President Earl B. Cragun, and Elders Richard G. Johnson and Clarence A. England attended.

Of the Middlesbrough Branch, Newcastle District, held on April 26th. The Conference theme was "Prayer." The Sunday School children presented the afternoon program. A rich outpouring of the Spirit of the Lord was evidenced at the evening meeting. Present were President Earl B. Cragun, and Elders Leo E. Bevan and A. Lee Brown.

Of the Glasgow Branch, Scottish District, held on April 26th. "The Coming Gospel Century" formed the subject of the meetings. Several of the local brethren gave interesting and inspiring talks. President Lyndon J. Hall, and Elders Colin M. Edward, Jules Gillette and Percy Matthews were the missionaries present.

Of the Airdrie Branch, Scottish District, held on May 3rd. During the afternoon session, the Primary and Sunday School classes of West Rigg and Airdrie, under the direction of Sister Margaret Graham, ably presented a short pageant. Attending were President Lyndon J. Hall and Elder Percy L. Matthews.

Of the Barnsley Branch, Sheffield District, held on April 26th. "Work for the Dead" was the theme of the evening meeting. President Therald N. Jensen, and Elders James C. Rawlinson, Horace C. Cherrington and Ersel P. Platt attended.

Doings in the Districts: *Bristol*—Thirteen members of the Bristol Branch Primary Association enjoyed an outing on Saturday, April 25th.

Leeds—At a baptismal service held on May 2nd, twelve persons were taken through the waters of baptism by Elders Donald K. Ipson, David Taylor, Wendell Taylor, Noel T. Stoddard and William Bailey, and local Priest John Bradbury. They were confirmed members of the Church by President Bernard P. Brockbank, and Elders Dan L. Frodsham, Fay E. Bates, Elmo H. Lund, Cyril Linford, Noel T. Stoddard and Elwood A. Gee, and local Elders Fred Laycock, George Smith, John W. Turner and George Laycock.

A Primary Association has recently been organized in the Clayton Branch, with Sister Huddelston as president and teacher.

A Sunday School social was held in the Bradford Branch hall on April 25th, for raising funds for the children's Whit-Monday outing. A very good program was rendered by the Branch Bee-Hive Girls and other members of the Branch.

On April 30th, Sister Mona Whitaker gave a lantern slide lecture in the Bradford Branch hall, showing the rise of the spinning industry in Bradford.

Liverpool—At the home of Sister Webster, twenty-two of the Primary children of the Preston Branch were entertained at a birthday party for one of the class members. A splendid luncheon was furnished by Sister Annie Johnson, and the children were entertained by members of the Preston Branch. This Primary has been organized but a short while, and in the course of six weeks increased in membership from two to nineteen.

The members and friends of the Burnley Branch enjoyed a social on Saturday evening, April 25th, in the Branch rooms. The evening was taken up by short plays and musical numbers furnished entirely by the members of the Branch M. I. A.

London—At a baptismal service held on April 18th, one person was baptized by Elder LaDell Larson, and was confirmed the following day in the West London Branch by Elder Ivan E. Lauper.

Three persons were baptized by Elder Myrthus W. Evans and local Elder Samuel Hislop at a baptismal service held in the Shoreditch Public Baths on April 25th. They were confirmed at the morning session of the District Conference by Mission President A. William Lund, and local Elders Ralph J. Pugh and Lewis H. Tarr.

Norwich—The Sunday School of the Norwich Branch gave a social on Thursday, April 16th, in the recreational room. A large group of friends and members thoroughly enjoyed the evening's program of songs, games

and a one-act play. Refreshments were sold, and the proceeds turned over to the Sunday School.

Sheffield—On Wednesday, April 22nd, one hundred and sixty-three people, at the Pontefract Town Hall, attentively listened to Elder G. Dwight Wakefield explain scenes incident to the origin and development of the Restored Church of Christ.

THERE IS NO UNBELIEF

THERE is no unbelief ;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief ;
Whoever says beneath the sky,
"Be patient, heart ; light breaketh by and by,"
Trusts the Most High.

There is no unbelief ;
Whoever sees 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief ;
Whoever says "to-morrow," "the unknown,"
"The future," trusts that power alone
He dares disown.

There is no unbelief ;
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief ;
The heart that looks on when the eye-lids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief ;
For thus by day and night unconsciously
The heart lives by the faith the lips deny.
God knoweth why.

ELIZABETH YORK CASE.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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